

PROSIDING

**The 5th International Seminar On Social, Humanities,
and Malay Islamic Civilization**



Tema:

**“Remaking Indonesia: Globalization Religion,
Multiculturalism and Democracy”**



**Palembang, 9-10 Oktober 2018
Ballroom Hotel Aston Palembang**

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Editor:

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PROSIDING
The 5th International Seminar on Social, Humanities, and Malay Islamic Civilization

Tema:
“Remaking Indonesia: Globalization Religion, Multiculturalism and Democracy”

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Dilarang memperbanyak karya tulis ini dalam bentuk dan dengan cara apapun tanpa izin
tertulis dari penerbit

SAMBUTAN REKTOR

Assalamu 'alaikumwarahmatullaahiwabarakaatuh

Alhamdulillah, **International Seminar on Social, Humanities, and Malay Islamic Civilization (ISSHMIC)** Universitas Islam Negeri (UIN) Raden Fatah Palembang tahun 2018 yang akan diselenggarakan pada tanggal 9 sampai dengan 10 Oktober 2018 ini sudah memasuki tahun kelima sejak diadakan pertama kali tahun 2014. Seminar ini adalah bagian dari upaya implementasi visi internasional UIN Raden Fatah Palembang dan sekaligus menegaskan distingsi UIN Raden Patah sebagai pusat pengkajian peradaban Islam Melayu.

Di samping itu seminar internasional ini juga merupakan wujud nyata dari kontribusi UIN Raden Fatah Palembang dalam memperkaya wacana, diseminasi, dan publikasi hasil-hasil riset tentang berbagai isu dalam bidang ilmu-ilmu agama, ilmu-ilmu social, dan humaniora yang terus berkembang setiap saat. Seminar ini sekaligus juga merupakan forum urun-rembuk para ahli, sarjana, ilmuwan, dan akademisi dalam rangka memberikan alternatif solusi bagi persoalan-persoalan riil manusia modern dalam bidang keagamaan, social dan kemanusiaan.

Seminar internasional tahun ini mengambil tema "**Remaking Indonesia: Globalization, Religion, Multiculturalisme, and democracy**". Tema ini masih actual karena sebagai negara yang sangat plural, Indonesia telah menunjukkan perkembangan yang sangat baik dan penerapan demokrasi. Akan tetapi demokrasi yang dikehendaki tentu yang kompatibel dengan Islam (agama mayoritas penduduk negeri), relevan dengan keragaman suku-budaya, cocok dengan ideology kebangsaan Negara Kesatuan Republik Indonesia (NKRI), dan mampu menjawab tantangan modernisasi dan globalisasi. Bagaimana membangun kembali Indonesia agar lebih maju, berdaya saing tinggi, sekaligus damai dan harmoni? Inilah persoalan utama yang ingin didiskusikan melalui seminar internasional kali ini. Oleh karena itu kami mengajak semua pihak (para ahli, sarjana, akademisi, ilmuwan, peneliti, para guru besar, dan pihak-pihak yang berkepentingan) untuk berpartisipasi aktif baik sebagai peserta regular maupun *pesertacall for paper* demi menyukseskan acara ini.

Ucapan terimakasih dan penghargaan yang setinggi-tingginya kami sampaikan kepada semua narasumber, panitia, pimpinan universitas dan fakultas, calon-calon peserta, semua civitas akademika, dan semua pihak yang turut serta menyukseskan kegiatan seminar internasional ini. Selamat berseminar, semoga bermanfaat.

Wassalamu 'alaikumwarahmatullaahiwabarakaatuh

Rektor UIN Raden Fatah Palembang

Prof. Drs. M. Sirozi, M.A., Ph.D

PROGRAM SCHEDULE

Hari Pertama

Seminar Internasional

Universitas Islam Negeri Raden Fatah Palembang

Tempat : Hotel Aston Palembang, Selasa, 09 Oktober 2018

Pukul	Aktivitas	Pemateri	Lembaga
07.30 – 08.00 WIB	Registrasi	Panitia registrasi	
08.00 – 09.00 WIB	Moderator Anita Trisiah, M.Sc Dr. Soleh Sakni, M.Ag	Speakers Pemateri 1 Prof. Rober W. Hefner	PardeeScool of Global Affairs, Boston University
09.00 – 09.30 WIB		Pemateri 2 Ari Van Buuren	University Medical Center Netherland
09.30 – 10.00 WIB		Pemateri 3 Sherif Saad Mohammed Aljayyar	Beni Suef University- Egyptian Ministry of Culture
10.00 – 11.30 WIB		Pemateri 4 Prof. Dr. Azumardi Azra, M.A., M. Phil	UIN Syarif Hidayatullah Jakarta
11.30 – 12.00 WIB		Pemateri 5 Prof. Syafaatun Almirzanah, M.A., M.Th.,Ph.D., D.Min	UIN Sunan Kalijaga Yogyakarta
12.30 – 13.30 WIB	Makan siang		

Siang parallel presentasi

Hari Pertama

Seminar Internasional

Universitas Islam Negeri Raden Fatah Palembang

Tempat : Hotel Aston Palembang, Selasa, 09 Oktober 2018

Pukul	Aktivitas	Kelompok/ Room	Penanggung Jawab
13.30 – 14.40 WIB	Moderator Dr. Dewi Warna, M.Pd	Kelompok/ Room 1 Maksimal 15 peserta	Donny Meilano,
14.40 – 15.40 WIB	Moderator Dr. Maftukhatusolikhah, M.Ag	Kelompok/ Room 2 Maksimal 15 peserta	
15.40 –	Moderator		

16.40 WIB	Dr. Endang Rohmiatun, M.Hum	Kelompok/ Room 3 Maksimal 15 peserta	M.H.I
15.40 – 16.40 WIB	Moderator Dr. H. Abdur Razzaq, M.A	Kelompok/ Room 4 Maksimal 15 peserta	
16.40 – selesai WIB			

Hari Kedua

Seminar Internasional

Universitas Islam Negeri Raden Fatah Palembang

Tempat : Hotel Aston Palembang, Rabu, 10 Oktober 2018

Tempat : Hotel Aston Palembang, Rabu, 10 Oktober 2018			
Pukul	Aktivitas	Pemateri	Lemhaga
07.30 – 08.00 WIB	Registrasi	Panitia registrasi	
08.00 – 09.00 WIB	Moderator Anita Trisiah, M.Sc Dr. Soleh Sakni, M.Ag	Speakers Pemateri 1 Prof. Drs. H.M. Sirozi, M.A., Ph.D	UIN Raden Fatah Palembang
09.00 – 09.20 WIB		Pemateri 2 Dr. Thomas Gotz	University of Heidelberg, Germany
09.20 – 09.40 WIB		Pemateri 3 Prof. Dr. Zabidi Al Hussin PSK	Perdana University Malaysia
09.40 – 10.00 WIB		Pemateri 4 Dr. Hamidah, M.Ag	UIN Raden Fatah Palembang
10.00 – 10.20 WIB		Pemateri 5 Dr. Heri Junaidi, M.Ag	UIN Raden Fatah Palembang
10.20 – 11.40 WIB		Pemateri 6 Dr. Kusnadi, M.A	UIN Raden Fatah Palembang
11.40 – 12.00 WIB		Pemateri 7 Dr. Muhammad Noupal, M.A	UIN Raden Fatah Palembang
Makan Siang			

Siang parallel presentasi

Hari Kedua

Seminar Internasional

Universitas Islam Negeri Raden Fatah Palembang

Tempat : Hotel Aston Palembang, Rabu, 10 Oktober 2018

Universitas Islam Negeri
Tempat : Hotel Aston Palembang, Rabu, 10 Oktober 2018

Pukul	Aktivitas	Kelompok	Penanggung Jawab
13.30 – 14.40 WIB	Moderator Dr. Yenrizal, M.Si	Kelompok/ Room 1 Maksimal 15 peserta	Donny Meilano, M.H.I
14.40 – 15.40 WIB	Moderator Dra. Anisiatul Mardiyah, Ph.D	Kelompok/ Room 2 Maksimal 15 peserta	
15.40 – 16.40 WIB	Moderator Dr. Marsaid Umar, M.A	Kelompok/ Room 3 Maksimal 15 peserta	
15.40 – 16.40 WIB	Moderator Dr. Muhamad Uyun	Kelompok/ Room 4 Maksimal 15 peserta	
16.40 – selesai WIB			

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THE 5th INTERNATIONAL SEMINAR ON SOCIAL,
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**RELIGIOUS ACTIVITY OF WOMAN FORCE IN PARTAI KEADILAN SE-
JAHTERA: Study of Political Motivation And Public Role of Women Force in
Partai Keadilan Sejahtera on Bandung City**

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ABSTRACT

Religion can be the life vision for its followers. Religion philosophy comes up to and integrates into personality, creating man's personality and character that follows. When religion becomes ethical control, then it will meet conventional tradition. Therefore, Allah sent His messenger similar to his character and language where His messenger lived. Not only verbal communication was delivered but also man's tradition communication and the way of thought. Partai Keadilan Sejahtera is a political party which had enough strong religion militancy patterns. One of its forms present on woman force in this Islamic party, especially when meeting the society where they live. The writer assumed woman force of Partai Keadilan Sejahtera is an interesting subject to discuss further. Moreover, they do religion activities regularly and fully. In the other side, most of them are housewives who are identically with the house deed. From this assumption, the writer started doing educational study through field investigation to be written in thesis procedure. The study of woman force in Partai Keadilan Sejahtera is quite extensive. Therefore, it is limited and formulated into three questions of investigation. Through these three questions, the writer wants to reveal religion activities of woman force in PKS on Bandung city, their political motivation, and their public roles. The purpose of this thesis investigation is to know the woman force's activities in PKS on Bandung city, political motivation, and their public roles as written in three questions. The method which is used in this research is qualitative method. The data which is produced is descriptive, taken from the field and supported books. The object of data in the field is women force in PKS and it's supported by other forces. Besides that, books and literal data of internal party were included in this category. The books mean by supported books that related into research, directly or not. The data from field work results and literal investigation results then processed by classifying into one data, synthesizing, and deciding to be quotations until becoming a full argumentation. The result of the research shows that woman forces in PKS on Bandung city have regularly activities such as, liqo, sekolahibu, and they are active in party structure because their motivation is worship. This motivation makes them active in public area. In the other hand, the hus-

bands from the woman force give their licenses as much as they need if the activities give benefits for her, family, nation, and country.

Keyword: *Religious, woman, politic*

INTRODUCTION

Human religion is a human who has a view of his life based on the religious teachings he adheres to. The role of religion is very important for humans for at least two things: First, humans have limited knowledge; Second, humans have selfishness so that they are often selfish. Human life will run well and as usual when he/she is able to overcome his/her weaknesses. Hence, Allah, as the determiner of human life, cannot be denied, because Allah is the Knower of all things and He does not need anything for His own sake. Regulations of Allah are then called religion (M. Qu-raish Shihab 2007).

When religion is used as an ethical control, it naturally intersects with the tradition where the adherents live. According to Nurkholis Madjid, while pointing to the Koran, Allah always sent His Messenger through the language of his people: " And We did not send any messenger except [speaking] in the language of his people to state clearly for them, " (Surah Ibrahim: 4)

This cultural approach will facilitate the digestion of the teachings of a

religion, in addition to the emergence of multiple interpretations of its adherents that have an impact on daily life.

The actions of religious people can be traced through religious teachings that affect their lives. In addition, the role of the recitation community is quite large. A member of the community, will follow the existing tradition system as a manifestation of togetherness.

One form of religious community that studies religious teachings that are thought to have an impact on the lives of its members is recitation held by the political organization of the Prosperous Justice Party (PKS). This study uses the term *liqo* to name the study group.

Like other religious communities, the Prosperous Justice Party's *liqo tarbiyah* is held routinely every week. The difference is that general studies such as the *ta'lim-majelis ta'lim* assembly are held openly, generally do not dispute attendance, and consistency of the recitation participants continuously. *Liqo Tarbiyah* The Prosperous Justice Party has a fixed schedule based on the agreement taken together between the material filers and its congregation. People who act

as mentors are called *murobbi* and people who listen to them are called *mutarobbi*. This activity is closed and held in designated places, such as mosques, homes or in the open air. This *liqo* activity provides expression space for women in the public space.

Other religious activities aimed at women cadres of the Prosperous Justice Party, including general study, social service and sympathetic action.

The involvement of women in the activities of *liqo tarbiyah*, general recitation, and sympathetic action is very interesting to study. In addition to the problem of its existence in the public space, it is also the political motivation of cadres on the sidelines of religious activities. *liqo tarbiyah* and general recitation can be used as a place of study as well as other study assemblies. The teachings of religion are studied including revelation, divinity, human beings, life after death, human relations with God and others. In addition, a religion has a Prophet as the bearer of His message.

Sympathetic action and social service by holding free treatment is a manifestation of the internalization of religious teachings in social life. Many communities are helped by this activity,

especially economically disadvantaged people.

The religious activities of the cadres of the Prosperous Justice Party above are very important to be known by the people proportionally, both the general public and the academic community. For this purpose, the city of Bandung was chosen as the research location. Some of the reasons underlying this research are: *First*, the city of Bandung is used as a research field, because the city of Bandung, in addition to the largest city in West Java, is also the provincial capital. In addition, religious activities - including religious activities held by the Prosperous Justice Party - are more frequent and centralized in this city. Religious activities in the city of Bandung, can be said as a representation of the activities of West Java Province; *Second*, at least provide an implicit answer from the assumption that women's expression space should be more in the domestic / family room. Examples of these assumptions as explained by Al-Ghazali, the point is that a wife / woman should stay at home more, dress modestly, avoid markets and crowds. There is nothing important in his life except his own affairs and family matters. Don't swear and argue with her husband (Al-Ghazali

1997). Another example was expressed by Western scientist Jane I. Smith that the Qur'an acknowledges the general view of women as having to be polite and not open themselves to men or not too much in public places, where it is the object of men's attention or forced to deal with men which is not the best. According to him, this view clearly contributes to making it difficult for women to get a full education and safe work outside the home (Arvind Sharma, ed. 2002) . ; *Third*, giving answers to negative assumptions about women from the feminist movement. These feminist streams take their own style which has no other purpose to liberate and elevate women. Liberal feminism demands equal access, for that, women must be given the widest possible path to get education. Marxist feminism argues that women's subordination serves the need for capitalism. Women are in the family, as wives and mothers, as unpaid domestic workers. The SoLs are destroying capitalism. While radical feminism wants women to get out of male exploitation. This flow states that marriage institutions are institutional forms of actual exploitation(Pip Jones 2009). The reaction of these feminists when judged at a glance benefits women, but actually the

opposite is true. Women are hit directly to objects. Radical feminism, for example, considers men as oppressors of women, therefore men must be opposed. This emotional assumption, will not get reassuring soLs, instead trigger new problems. In the opinion of the writer, this happens because the social analysis of women and men which they see from their symptoms and reality, is only processed by rational reason alone without considering the religious approach. While the negative assumptions about women in religion must be seen as a result of one's interpretation of the Qur'anic text, in which there are deficiencies. Because religion teaches its people about balance.

The above assumptions raise common questions that can be used as material for research studies, namely, how is the religious activity of the cadres of the Prosperous Justice Party women? To be able to answer the big question, questions that are more focused and focused, three questions are raised, namely What are the Cadre Activities of the Prosperous Justice Party in the city of Bandung? Judging from the Psychological aspect, how is the political motivation in religious activities in the Cadre of the Prosperous Justice Party in the city

of Bandung? Judging from the sociological aspect, what is the public role of the cadres of the Prosperous Justice Party in the city of Bandung?

RESEARCH METHOD

Types of research. To get answers to the questions above, the Research method was compiled. The approach used in this study is a qualitative method. Qualitative methods are suitable for sociological research (Robert Bogdan and Steven J. Taylor, 1992).

Object of research. Women cadres of the Prosperous Justice Party of Bandung City became the object of this study.

Research Informant. For research on religious activities of the cadres of the Prosperous Justice Party, the authors need people who can help in collecting the data needed.

Data Types and Sources. There are two types of data used in this study, namely field data and library data.

Data collection technique. In collecting research data, the authors used two methods, namely participant observation (participant observation) and in-depth interviews. Successful data is collected through interviews as much as possible for complete, accurate and de-

tailed writing. Because the observations and interviews conducted by researchers that are analytically systematic depend on complete records. For field records to be obtained properly, the author uses a recording device (Robert Bogdan and Steven J. Taylor, 1992).

RESULTS AND DISCUSSION

The Prosperous Justice Party has pro-women activities. Among activities held regularly and sustainably, namely liqo activities, active in party structure, and mother's school. These activities are part of worship and political education that is very valuable for cadres and sympathizers.

The Prosperous Justice Party becomes a political party that provides effective political learning for its female cadres, while in other political parties, political education for women is still minimal. So that the hope of the birth of political cadres from women's elements is difficult to realize well. The main cause is inadequate political party budget (Anis Izdiha 2017).

Liqo

Liqo is a routine weekly recitation activity held by the Prosperous Justice Party. This study called liqo is not

much different from other weekly recitations, such as the weekly recitation of mothers or weekly recitations of fathers. If the weekly recitals of the mothers or the weekly recitations of the fathers are held in the mosque, or in the majlis ta'lim, the liqo recitation is more flexible, can be at the mosque, at the majlis ta'lim, in homes, even outside the house while recreation.

The study of mothers or fathers, the recitation participants was limited, on the contrary, the recitation of liqo was limited to five people to about fifteen people. Maternal study can be categorized as general, because it is ready to be able to participate and not be limited in number. While recitation in the liqo can be said to be a special recitation, even though anyone can follow it. This particularity, besides being limited in its participants, is also bound by the system in the liqo itself. One of the systems is the existence of continuous activities which if missed will feel a loss and be left behind. Activities in the liqo that are binding include reading the Koran together, reporting memorization of the letters in the Koran and muhasabah self. These three activities are guided by a Murobbi. While the recitation participants are referred to as mutarobbi.

Who acts as a murobbi is a capable person in the knowledge of knowledge and the person who has been entrusted by the organization. While the people who act as mutarobbi are PKS cadres and sympathizers.

Generally, people who follow this liqo can last for years. For example is Mrs. Az (Interviewees 2011). He has been following this tarbiyah liqo for 10 years.

Mrs. Az (Interviewees 2011) said, the recitation of liqo that she is currently practicing started from the mosque teenager, then followed her senior's invitation to adolescent mosques for liqo by studying science, a kind of recitation only to practice. Mrs. Az thought that following the liqo recitation was very good. There are many things that can be taken from liqo activities, among them concerning human relations with Allah, such as makrifatullah, worship and others. Also human relations with humans, such as a wife with a husband / child, and self-improvement.

Mrs. Az (Interviewees 2011) emphasized that the liqo activity was a religious activity, because it included Islamic material. For this reason, the motivation to follow liqo is to maintain the spi-

rit of worship, especially the sunnah worship that is often overlooked.

In addition to Mrs. Az, Mrs. LS(Interviewees 2011) also felt her satisfaction in following the Ligo activities. Although at first he felt forced, but then he enjoyed it. He considers, compulsion to follow ligo is a mistake.

One time, while being ligo, Mrs. LS was often surprised and shocked, because the answers to problems that were being experienced were accidentally answered by Murobbi or fellow ligo friends. Even though he did not say the matter to them, obviously friends did not know the problem. Mrs. LS also believes that God's wisdom is everywhere, one of them is in the place of ligo. From that experience, Mrs. LS got a new spirit. Ligo becomes a necessity, not because of being forced.

The Structure of party

The structure of a party is usually filled by a majority of men. The involvement of women in the party structure is a step forward for women in the political world and deny the public perception that women are not fit to play an active role in the public domain. This assumption still feels strong. Women's activities are enough in the domestic

space and become a housewife. Because of this cultural stereotype, alignments to women are very limited and narrow (Siti Nimrah dan Sakaria 2015).

The issuance of Law No.12 of 2003 concerning elections which explains the representation of women in parliament with a 30% quota in the value of Siti Musdah Mulia as the starting point of women's struggle to voice their political rights (Siti Musdah Mulia & Anik Farida 2005). For this reason, the entry of women in the party structure can be said to be the gateway to women's representation in parliament. The real form of the law, as many as 97 women were elected as DPR members from 560 seats and as many as 34 women from 132 seats in the 2014 election (Saliyo 2014).

The Prosperous Justice Party, as one of the Islamic political parties in Indonesia, appreciates the law on women's representation in this parliament. Women's representation is a form of real participation of women who cannot be denied their existence. The Prosperous Justice Party views that politics means preaching, because the party that makes da'wah as its goal (Cecep Rahmat 2011).

Women's participation in the party structure is not only seen from the re-

presentation of women, more than that, men have limited thinking in dealing with women. The idea of men about women's emancipation, or about how to raise the dignity of women, or the welfare of women and so on, will not go deeper. Because a man does not experience how to live to be a woman except the woman herself. Therefore, this is where women are important in the party management structure, which can break the deadlock of thinking about women. CecepRahmat (2011) stated that the bright idea of a spirit is very necessary in syuro-syuro.

Democracy in Indonesia will be stronger and fairer when women become an absolute prerequisite. When women can understand their personal and family interests and needs, it is certain that they can be involved in public policy making, especially in the women's field (Maulan Syahid 2014).

In placing women in the party structure, the Prosperous Justice Party has no specific mechanism. Women can play a role in all fields, as long as they work in accordance with their nature as women and according to what is stated. The most important thing that becomes a consideration is the ability of women themselves to occupy a structural posi-

tion. "The most important is the placement in a field that suits its kafa'ah (ability to master certain sciences). So hopefully there is professionalism." (CecepRahmat 2011).

Women's interests in the structure are fighting for and opening up opportunities for women to actualize themselves in society. The ideas of women's representation through women cadres of the Prosperous Justice Party were manifested in social religious activities. PKS DPD in Bandung city, giving women cadres freedom in their area to hold activities that can be useful for the community. The policy of the Bandung PKS DPD was later revealed to party leaders in the sub-districts to the villages. DPC PKS Kiaracondong is one of the many DPCs in the city of Bandung who carry out the policy. In carrying out their duties, the DPC PKS Kiaracondong through its Women's Division, held a Mother School, Formation of reading gardens, youth mentoring, filling in the majlis ta'lim, art creation studios, tutoring, tahfidz children and fitness exercises.

Mother's School

Mother's school is a collection of several women / mothers who have the desire to increase their knowledge of

both religious and general knowledge so that their lives are better. Mother School is part of the work program of the Bandung PKS DPD through the field of women. Mother Schools are spread throughout the city of Bandung, through representatives of the PKS DPD in sub-districts up to the Village.

The mission of the Mother School is: (1) To provide motivation to women, especially mothers and wives so that they can optimally carry out their roles; (2) to increase the knowledge and skills of women; (3) to develop the insight of mothers who are related to their identity as women; (4) to optimize the role of mothers as generation builders and pillars supporting the nation's solidarity.

Mother Schools have activities that are routine. In one month, it is held once or twice. The methods used are lectures, discussions, demos, and simulations. This Mother School is filled by competent teachers in their fields. Facilities from the Mother School activities include papers, free blood pressure checks, certificates, and door prizes (if any).

The Mother School provides strategic value for da'wah, namely the da'wah network to the RW / RT level,

the opportunity to make cadres an orbit of the propaganda vortex, the opportunity to build understanding of the community (through the mothers) and direct the community to *ishlah* (improvement), making a means of political empowerment and education and opportunities towards coaching / *tarbiyah*.

The Mother School has a clear curriculum. The Mother School curriculum refers to the six main points of the *Pos Wanita Keadilan* program, namely, (1) religious awareness; (2) Social and political awareness; (3) Awareness of education and skills; (4) Family economic awareness; (5) Food and Nutrition awareness; (6) Health and environmental awareness.

The mother school that was founded by DPC PKS Kiaracudong through the field of women, was intended for anyone who wanted to follow him, provided he was a woman and had the desire to change to something better.

The purposes of the Mother School are (1) to be one of the means of women's activities to improve the quality of life; (2) to increase knowledge / scientific insight both for themselves / family, as well as other people (community); (3) to become a means to bring up

women cadres of the Prosperous Justice Party as community leaders.

While the target to be achieved from the Mother School is to increase the knowledge and skills of women, and to develop the role of mothers who are related to their identity as women.

Materials given by the Mother School in the Kiaracandong area, based on consideration of their needs are: (1) Personal, child and community health (sex education for children and others); (2) Child psychology; (3) Family management in the family; (4) Being a pious mother; (5) How to choose drugs that are good for children; (6) First Aid; (7) And others.

Political Motivation in the religious activities of cadres of the Bandung Prosperous Justice Party

In social psychology, someone's interpersonal behavior is organized in an organized manner, starting with one person, then with a group of people, experiencing certain changes during an individual's move from one situation to another. This behavior will be very organized when viewed from relationships with certain goals. This kind of behavior is called motivated behavior. Motivated behavior is any form of someone's be-

havior in their efforts to achieve certain goals (Joesoef Noesjirwan (ed.) 1995).

All forms of the Prosperous Justice Party activities can be said to be categorized as religious activities. Because what is the central axis of the philosophy of the Prosperous Justice Party is that all life, social, cultural, political and other actions are only to seek the pleasure of Allah.

Activities in the Women's Field of PKS DPD in Bandung, one of the other fields that carry out religious activities in education, social, political and cultural. Liko is a religious activity that is packaged in the form of mentoring studies. In liko activities, an individual gets new material that can add insight to him, this is the value of his education.

IR (Interviewees 2011) explained, the material delivered by a murobbi is sometimes repeated, which causes one of the mutarobbi to feel bored and bored. However, after rethinking and seeing the benefits, it turns out that repeated material benefits people who listen to it, as a reminder, because the same present material is conveyed with the same material in the past, the situation is different on the reception, mood, social conditions, his psychological condition and the spiritual condition he received. For

this reason, there is a better gap of inspiration and understanding. The repetition of tarbiyah material in liqo, is like a call to prayer echoed by Lim every day. The call to prayer is repeated, not because Muslims do not know the prayer time, but to remind those who forget prayer times.

In addition to liqo, the activities carried out by female cadres of the PKS in Bandung City, especially the PKC Kiaracandong PDC Cadre are Mother Schools. As explained above, the Mother School has become part of the routine of female cadres. Aside from being a place of study as well as a means of mingling with the community.

Political Motivation of Women Cadre of the Prosperous Justice Party in Bandung City

In carrying out its activities as a party, women cadres of the Prosperous Justice Party cannot escape politics. It departs from the assumption that the Prosperous Justice Party is the da'wah party. Therefore, if we are involved and contribute to it, then we are among those who are preaching. Politics is only used as a means of da'wah and not da'wah which is used as a political vehicle.

Hibbah Rauf Izzat (1997) stated that the view of Islam saw the benefit of religion as an outline of the political movement, with the people as the main implementers, while the institution was only a tool to realize that benefit. Therefore, political activities revolve with the Shari'a, its laws, and the benefit of its people.

Mrs. IR (Interviewees 2011) argued, the Prosperous Justice Party made da'wah the goal. Through this political party, it is hoped that amar ma'ruf nahi munkar can be enforced. This reflection of da'wah in politics applies to both men and women. Especially for women's issues, the representation of women PKS in the parliament and in the party management structure is a form of real participation.

The political impetus of PKS women cadres in Mother School activities is a must, not just PKS, other political parties will act equally in order to secure and improve their voices in the future.

Mrs. IR (Interviewees 2011) admitted, it cannot be denied, that the Mother School is one of the strategies in capturing sympathizers from other programs. Here, the main focus is PKS with its female cadres who can help women /

mothers to increase their knowledge in both religious and public knowledge so that they can improve their quality of life.

Public Role of Cadre of Welfare Justice Party in Bandung city

The role performed by women cadres in public spaces is a true outdoor activity – in traditional thinking – activities in the domestic space. Researching on role theory, the West has brought it up in the framework of social science. In its development, role theory is used in psychology and politics.

In social science the role theory is based on the study of individual behavior and its relationship to social real life and its growth is based on the following five assumptions(Hibbah Rauf Izzat 1997):

1. Some behavioral models are considered as certain traits for people who are within a certain framework.
2. These roles generally relate to certain people who share the same identity.
3. The individuals mostly know the role they are doing, but the role is very determined and limited by their knowledge of the role.
4. The various roles continue with a variety of reasons from one aspect, and

from another in terms of the broader context of the social system.

5. Individuals must be familiar with the role they must do.

Among the female cadres of the Bandung City Prosperous Justice Party, their involvement in the community has long been rooted since the establishment of the post-reform Justice Party in 1998. Although at the beginning of its emergence, PKS women cadres were considered to behave exclusively and tend to be far from the community at large.

The involvement of female cadres of the Prosperous Justice Party in the City of Bandung in the midst of the community is very useful. Through the activities held, female cadres blend together with no distinction between status, position or position.

Mrs. Az (Interviewees 2011), one of the cadres who attended the liqo recitation, stated that her activities were with the permission of her husband and received blessings. Moreover, liqo activities held outside the home can make it better in terms of knowledge, behavior, and even make the mind always positive. The interesting thing about the activities of the PKS female cadre in Bandung is that they bring their children in every activity. The hope is that children are

accustomed to the learning environment or other positive activities. Children are given behavioral education directly by interacting with people around them, both with female cadres and with fellow cadre children. Another implicit education is that a child is trained to be able to understand his mother's activities outside the home.

The activities of PKS women cadres in the public sphere can make them career women. Behind the activities they follow in the party, some of them are professional women. Their professions include teachers, entrepreneurs, traders, nurses, doctors, and others.

However, the career woman referred to here is not as illustrated in radical feminism. Radical feminists encourage women to pursue careers as high as possible, ignore family institutions by not marrying and passing sexual freedom.

CONCLUSION

In carrying out religious activities, women of the Prosperous Justice Party (PKS) in the city of Bandung have high enthusiasm to play an active role in politics. In addition, this religious activity is an important part of giving benefits to others in the public space. The author can conclude the results of field research

on the religious activities of women cadres of the Prosperous Justice Party in the city as followings:

1. The Prosperous Justice Party is an Islamic party born from a religious movement called tarbiyah. Religious activities of women cadres of the Prosperous Justice Party in Bandung are all activities organized by the party. PKS argues that PKS is a da'wah party, politics is a vehicle of da'wah. Activities of female cadres that can be known by writers in the field include liqo, active in the mother's party and school structure.
2. The political motivation of women cadres in the religious activities of the Bandung Prosperous Justice Party is da'wah. For them, politics is only used as a means of da'wah and not da'wah which is used as a political vehicle. Da'wah is the goal. Politics is the same as preaching. The entry of women into practical politics is to be able to uphold amarma'rufnahi with other cadres. Hence, it shows that women are partners, not as opponents, or as a second person from men.
3. The role of women cadres in the Prosperous Justice Party of Bandung in public space is very much felt in

the midst of society. Actualization of da'wah in the form of social activities that have taken time does not dampen their enthusiasm. The role of the public or work activities of PKS female cadres in Bandung outside the home does not get obstacles or even refusal from the husband as the head of the household. Instead, their husbands support in order to gain insight and knowledge. This is a manifestation of equality.

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